MEN AND MISSIONS

Vol. 8 NEW YORK, MARCH, 1917 No. 7

The Man of the Hour

What two men think of William A. Sunday, perhaps the best-loved and most-talked-of man in America to-day.

William T. Ellis

in *Billy Sunday; the Man and His Message*

THAT he is God's tool is the first and last word about Billy Sunday. He is a "phenomenon" only as God is forever doing phenomenal things, and upsetting men's best laid plans. He is simply a tool of God. For a special work he is a special instrument. God called, and he answered. All the many owlish attempts to "explain" Billy Sunday on psychological and sociological grounds fall flat when they ignore the fact that he is merely a handy man for the Lord's present use.

God is still, as ever, confounding all human wisdom by snatching the condemned baby of a Hebrew slave out of Egypt's river to become a nation's deliverer; by calling a shepherd boy from his sheep to be Israel's greatest warrior and king; and by sending his only-begotten Son to earth by way of a manger, and training him in a workingman's home and a village carpenter shop. "My ways are not your ways," is a remark of God, which he seems very fond of repeating and illustrating.

There is no other explanation of Billy Sunday needed, or possible, than that he is God's man sent in God's time. And if God chooses the weak and foolish things of earth to confound the mighty, is not that but another one of his inscrutable ways of showing that he is God?

Why are we so confident that Billy Sunday is the Lord's own man, when so many learned critics have declared the contrary? Simply because he has led more persons to make a public confession of discipleship to Jesus Christ than any other man for a century past. Making Christians is, from all angles, the greatest work in the world. Approximately two hundred and fifty thousand persons, in the past twenty-five years, have taken Sunday's hand in token that henceforth their lives belong to the Saviour.

That amazing statement is too big to be grasped at once. It requires thinking over. The huge total of dry figures needs to be broken up into its component parts of living human beings. Tens of thousands of those men were husbands—hundreds of whom had been separated from their wives and children by sin. Now in reunited homes, whole families bless the memory of the man of God who gave them back husbands and fathers. Other tens of thousands were sons, over many of whom parents had long prayed and agonized. It would be hard to convince these mothers, whose sons have been driven back to clean living, and to Christian service, that there is anything seriously wrong with Mr. Sunday's language, methods or theology. Business men who find that a Sunday revival means the paying up of the bad bills of old customers are ready to approve on this evidence a man whose work restores integrity in commercial relations.

Every conceivable type of humanity is included in that total of a quarter of a million of Sunday's converts. The college professor, the prosperous business man, the eminent politician, the farmer, the lawyer, the editor, the doctor, the author, the athlete, the "man about town," the criminal, the drunkard, the society woman, the college student, the workingman, the school boy and girl; the whole gamut of life is covered by the stream of humanity that has "hit the sawdust trail"

THEY COME EARLY AND IN GREAT CROWDS TO A BILLY SUNDAY TABERNACLE, REGARDLESS OF STORM OR SUNSHINE.

—a phrase which has chilled to the marrow of every theological seminary in the land. But the trail leads home to the Father's house.

The despair of the present-day church is the modern urban center. Our generation had not seen a great city shaken by the Gospel until Billy Sunday went to Pittsburgh. That he did it is the unanimous report of press and preachers and business men. Literally, that whole city was stirred to its most sluggish depths by the Sunday campaign. No baseball series or political campaign ever moved a community so deeply. Everywhere one went the talk was of Billy Sunday and his meetings. From the bell-boys in the hotels to the millionaires in the Duquesne Club, from the workmen in the mills and the girls in the stores, to the women in exclusive gatherings, Sunday was the staple conversation.

Day by day, all the newspapers in the city gave whole pages to the Sunday meetings. The sermons were reported entire. No other topic ever had received such full attention for so long a time at the hands of the press as the Sunday campaign. These issues of the papers were subscribed for by persons in all parts of the land. Men and women were converted who never heard the sound of the evangelist's voice. This series of Pittsburgh meetings, more than any thing else in his experience, impressed the power of Sunday upon the metropolitan centers of the nation at large; the country folk had long before heard of him.

Any tabulation of Mr. Sunday's influence must give a high place to the fact that he has made good press "copy": he has put religion on the front pages of the dailies; and has made it a present issue with the millions. Under modern conditions, no man can hope to evangelize America who has not also access to the columns of the newspapers. Within the memory of living men, no other man or agency has brought religion so powerfully and consecutively into the press as William A. Sunday, whom some of his scholarly critics have called "illiterate."

All of which proves the popular interest in vital, contemporaneous religion. Men's ears are dulled by the "shop talk" of the pulpit. They are weary of the worn platitudes of professional piety. Nobody cares for the language of Canaan, in which many ministers, with reverence for the dead past, have tried to enswathe the living truths of the Gospel, as if they were mummies. In the colloquial of the common people, Jesus first proclaimed his

Gospel, and "the common people heard him gladly," although many of the learned and aristocratic ecclesiastics of his day were scandalized by his free and popular way of putting things, by his "common" stories, and by his disregard for the precedence of the schools. Whatever else may be said about Billy Sunday's much-discussed forms of speech, this point is clear, and denied by nobody: he makes himself and his message clearly understood by all classes of people. However much one may disagree with him, nobody fails to catch his meaning. He harnesses the common words of the street up to the chariot of divine truth. Every-day folk, the uncritical, unscholarly crowd of us, find no fault with the fact that Sunday uses the same sort of terms that we do. In fresh, vigorous, gripping style, he makes his message unmistakable.

Elijah P. Brown

in *The Real Billy Sunday*

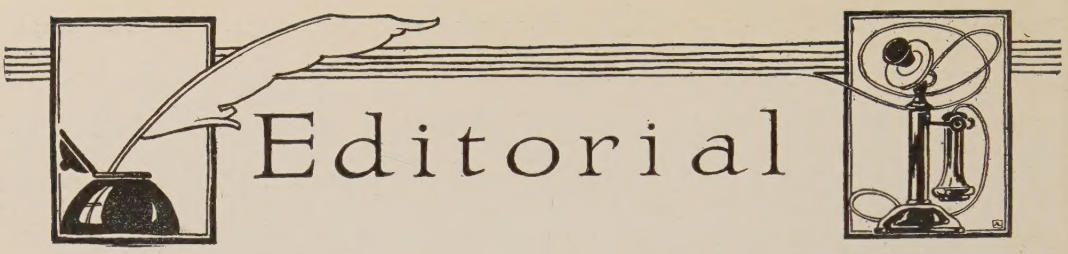
I MADE his acquaintance soon after his conversion, and have kept in touch with him ever since. I have summered and wintered with him, have eaten and slept with him. I have seen him in the limelight and in private life. I know his great passion for souls, and how it drives him to pour out his life and strength in trying to win them. I know how he preaches and what he preaches for. I know how he lives, and I know how he gives, and I know that he hasn't a drop of mercenary blood in his veins. I know how he tithes every dollar of his income. I know how religiously and quietly he is continually doing good with his money. I know of many struggling ones whose hearts he gladdens with timely help; of missions and struggling causes he aids, and I know of poor families suported by his bounty.

I know that however unconventional his language may be, his preaching has in it the spirit of Christ and the power of Christ, and that it accomplishes what Christ commissioned his disciples to do. I know that he believes the Bible to be the Word of God, and believes himself to be a messenger from God. I know that he fears neither man nor Devil when he stands in the pulpit, and if it came to a test would go to the stake for his faith. A more honest or zealous man I have never known. He puts his very life and soul into every message he gives, and has kept on the go nearly all the year round for years without rest.

This is the man in whose wake new buildings spring up for churches and Christian Associations for both young men and young women; the man who quickens the religious life of every church within fifty miles of where he preaches; even of those that antagonize his meetings. This is the man whose preaching makes religion something more than a name to conjure with. This is the man whom not only the common people, but all kinds of people, hear gladly, because they can understand him.

This is the man whose preaching makes people pay debts that have been outlawed, and brings long separated husbands and wives together in loving reconciliation; the preaching that fills every church in the community with new life and new blood; makes a market for Bibles by the ten-thousand, and makes religion the chief topic of conversation everywhere. His preaching creates respect for the Sabbath and the house of God; makes it easier to enforce the laws; reduces crime, and slaps the Devil squarely in the face wherever he shows his cloven hoof. It closes saloons and opens prayer meetings, and rekindles the fire on burnt-out family altars.

Mr. Sunday is not an uncertainty or an experiment. From his first meeting to his last he has had unbroken success. He has never held a meeting that did not result in a revival that reached the whole community, and he has never preached in a building large enough to admit all that thronged to hear him.



Moral Sanitation in Great Cities

THE coming of the William A. Sunday evangelistic compaign to the metropolis of the Western Hemisphere in April, May and June, is of more than local interest. Pittsburgh, Kansas City, Philadelphia and Boston, of the larger cities of the nation, have been favored with from six weeks to two months each of mammoth religious meetings led by Mr. Sunday, surpassing by far in magnitude and results any other religious meetings ever held in those great cities. Each campaign seems more powerful and far-reaching than the last.

Space in this issue of MEN AND MISSIONS is gladly given to place before our readers some facts about Mr. Sunday. Attention is also called once more to the new moral tone of the communities where his meetings have been held. From many points of view the meetings are great, but entirely aside from the building up of the churches, the addition of thousands of new disciples to the working forces of righteousness and a multitude of beneficent institutions which spring up in every city, the new civic conscience created is worth all and more than the meetings cost. The saloon power is dealt terrific blows, gambling, injustice, the social vices, lawlessness, show a noticeable decrease. A wave of moral sanitation sweeps over the whole community. Thousands of Bible classes are organized where there used to be only cards and dancing. Many saloon proprietors and keepers of immoral resorts go into some other business. There is new respect for law. Commercial concerns employing thousands of girls and young men feel new responsibility for their employees. Wages go up, crime goes down. The great words and ideas and ideals of religion are naturalized into the common speech of the masses. The realities of Christianity penetrate with new power into all realms of life. Surely all this is enough to put heart into all the workers as they throw all their strength of service and money and prayer into the most inspiring conflict of the ages, to build up the Kingdom of God on earth.

Still the Totals Rise

THE report of gifts for foreign missions presented to the Foreign Missions Conference at its recent session, discloses some encouraging facts. The total amount received in the United States and Canada, from the home churches for regular work was $20,429,440, of which $1,135,505 was from Canada and $19,293,935 from the United States. This does not include over $300,000 given for investment purposes. The totals for 1915 were $18,793,990. The advance for 1916 shown by the above statistics is, therefore, more than a million and a half dollars. The total is considerably more than double the amount received ten years ago when the Laymen's Missionary Movement was organized, and is more than triple what it was at the opening of the twentieth century. Surely, these figures are encouraging. New opportunities and constantly widening spheres of influence and action call imperatively for further enlargement of the resources placed at the disposal of the mission boards for work in the momentous days ahead.

Who is My Neighbor?

THIS old question will not disappear from human speech. It is forever facing men with duties, responsibilities and privileges. One of God's methods of getting people interested in one another is to compel them to live together. How to be good neighbors is a much larger question than living in amity with those who dwell in the same street or those with whom we mingle in the daily round. Our conduct toward those who live near will be tempered and enriched by the reach and strength of our wider sympathies. The question of the multiplication of agencies to improve the conditions within range of the eye from our front doorstep is bound up with the question as to how it fares with neighborhoods over the hill or in a remote state or in some distant land. Neighborliness in the Christlike meaning of the term is big with significance and promise. Happy is that community whose leaders overlook no need at home, but who at the same time always carry about in their hearts a sympathy for all the family of men and build all of life around the purpose to make the world a safe, pure, righteous place in which to live. Nothing less than the vision and the life of Christ can be adequate to supply the true spirit of brotherhood and make the world in reality one genuine neighborhood.

An Army of Workers

SOME conception of the magnitude of the Sunday campaign may be arrived at when one reflects upon the large number of persons who will be at work in some one or more of the many lines of service. Not counting the large number of ministers and others regularly employed by the churches, the total of volunteer workers runs into many thousands.

To take care of the crowds in the immense tabernacle which will be 334 by 246 feet in size, there will be required about 1,000 secretaries and 2,500 ushers.

Thousands of personal workers are being enrolled. To prepare them for their work a special training conference by Dr. Howard Agnew Johnston was held. About 1,000 were enrolled for this conference. These delegates, having been trained under Dr. Johnston's leadership, are forming personal workers' classes in each church, using Dr. Johnston's book, *Studies for Personal Workers,* as a basis for study and discussion. When the tabernacle meetings begin these groups will become prayer bands to pray by name for individuals, to seek to influence them to accept Christ and to follow up those who are enrolled as trail-hitters in the meetings.

The boroughs of Manhattan and the Bronx are divided into twenty prayer meeting districts. Each district will be divided into approximately ten sections, each section is divided into a block of sixty Protestant families, and each block has a committee which supervises the organization and conduct of prayer meetings. In all these divisions there is a district chairman, a section chairman, and finally in each block a committee of three to see that the work is done.

It is expected that about 8,000 persons will be attached to one or another of the three choirs which are being organized. There will be three of these, two mixed and one male. About 2,000 at a time can be accommodated on the platform.

Enough has been said to indicate how far-reaching and thorough the plans are. With the blessing of God upon them large results are certain.

A New Force in Community Life

The story of an effort to demonstrate the reality of brotherhood and to enrich and unify the common life of the dwellers in a country village.

OPENING the door into a bright and well-lighted hallway of a house in the center of a village on Long Island, New York, on a keen winter night, the writer found groups of eager, deeply interested Italians in large rooms on either side of the hall. The scene instantly gave a striking impression of something worth while going on. Standing before these groups of men, initiating them into the intricacies of the English language, with the ultimate purpose of preparing them for citizenship, were the superintendent of schools and one of the public school teachers.

ROSLYN NEIGHBORHOOD HOUSE.

Leaving the lower floor, the center of interest was an office equipped with modern devices and a couple of busy secretaries getting ready for a meeting of the board of directors of the Roslyn Neighborhood Association, for this is a Neighborhood House we have entered and to some of its activities we are to be introduced.

A Typical Village

How did all this come about, and what is the meaning of it? Here is a part of the tale. Roslyn is a typical suburban community with less than four thousand inhabitants. A survey of its organizations reveals the fact that they are many. Some of them are now doing, and have done for years, a valuable work. But there are numerous groups, each pursuing its own way without definite co-operation or co-ordination with other groups or organizations. In other words, the community lacks unity and solidarity in its interests, outlook and activities. One of the inevitable consequences of such a lack of unity is that many community needs are not being met. Improvements wait for a united leadership and evils exist and flourish because the only hope of eradicating them is on a community-wide basis.

The Community Center

With deep conviction that these conditions must be changed and with a vision of the possibilities of a simple organization which would frankly appeal for the personal participation and service of all the citizens of the community, a group of men raised sufficient money to purchase and rebuild a house well located near the center of the community life, designed to be used by and in the interest of the whole community. The building is located on the edge of an attractive park, which has recently been improved, and on the shore of a small pond which has considerable possibilities. An old paper mill on the grounds, which is said to have been inspected by General George Washington, was rebuilt and transformed into a power plant by one of the public-spirited citi-

Ten Commandments for a Neighborhood Association

Prepared for and read at the opening of the Roslyn Neighborhood House by C. Fred Eastman, Secretary of the Matinecock Association, of Locust Valley, the pioneer Association on Long Island.

I. Thou shalt love Roslyn above all other towns, for Roslyn is thy home town: thou shalt speak no evil of her; thou shalt be loyal to her people, worthy of the great men and women of her past, confident in her present, and full of hope for her future.

II. Thou shalt guard Roslyn from the hosts of evil that would invade her and destroy her soul. The saloon, the gambling den, and the house of iniquity shalt thou crush under thy heel, for they are enemies of both God and man. Thou shalt keep the good name of Roslyn clean and without stain or blemish.

III. Thou shalt elect as thy public servants in political office men of strong character, without fear of favor of the boss or the ring, eager to conserve the best interests of thy people. And when thou hast elected such men thou shalt stand by them and support them and encourage them, for their temptations are many and their burdens are not light.

IV. Thou shalt exalt thy public school and honor it all the days of thy life with the best of teachers, buildings, and equipment, for the school is the cradle of democracy. Thy children are here and they shall be the citizens of to-morrow. No training is too good for them and no preparation superfluous.

V. Thou shalt defend the health of Roslyn from the death that lurks in marshes, swamps, and heaps of filth. Thou shalt swat the fly, and kill the mosquito before she is hatched. The tubercle bacillus shalt thou drive before thee with the sun and fresh air as thy allies.

VI. Thou shalt build good roads and keep them good. For by her roads is a village known for good or ill on Long Island. Thou shalt not be content with sand in thy cup holes, but only with oil and stone and tar. Eternal watchfulness shall be thy motto, that thy roads may not ravel nor thy supervisor forget thee.

VII. Thou shalt keep Roslyn beautiful. The hills, the trees, the waters that nature has given her thou shalt preserve in sacred trust. No hovel of man shalt thou permit to disfigure them. Thou shalt keep thy homes and thy dooryards clean and cheerful. Thou shalt burn the caterpillar in his tent. Thy waters shalt thou purify that they may bring thee life and strength. The future of thy town shalt thou plan with care and diligence that thy growth be not haphazard but full of thought and loving care as the plan of a mother for the growth of her child.

VIII. Thou shalt go to church. Thou shalt not consider thyself too wise nor too busy nor too good to spend an hour or two on Sunday with thy neighbors in the worship of God. Thou shalt not *send* thy children to church, thou shalt *bring* them there. Thou shalt offer thyself to the minister and the officers of the church for the service of God and your community.

IX. Thou shalt honor thy neighborhood house with thy support and presence. Thou shalt meet thy neighbors here on equal footing. Thou shalt work together here for the common weal. Thou shalt play together here with all thy heart and strength and mind. Thus shalt thou know each other better and thy friendships shall multiply.

X. Thou shalt not take unto thyself any graven image of a community secretary. When thou findest the man thou desirest thou shalt make him thy lord and master. Thou shalt obey him. Thou shalt do as thou art bidden. Thou shalt serve on committees where thou art put and not intrude on committees where thou art not put. Thou shalt encourage thy secretary with thy service, thy loyalty, and thy friendship. So shall ye win many battles together.

A SECTION OF THE FOURTH OF JULY PARADE.

zens at his own expense, to furnish light for the park. A barn has been remodeled and some simple gymnastic apparatus is now being installed in it. The grounds have been beautified and the whole property gives an impression of a roomy, cheerful, home-like place.

Things That Have Been Done

What are some of the achievements of the Association in the two short years of its history? The building has been attractively fitted up as a social headquarters and is being increasingly used by the churches, the Board of Trade, boy scouts, girl pioneers, for night-school classes and other educational work and for recreation for the children. A library has been organized, containing nearly six hundred volumes and a large number of magazines. The District Nursing Association has attractive quarters in the building. A stereopticon equipment has been installed and frequent popular lectures are given on the care of the trees, on various features of community work, on gardens, on phases of the immigration problem, and other similar themes. An executive secretary gives his entire time to the work of the association. A caretaker and his wife live in the building. The association is controlled by a board of twenty-four directors, of whom seven form an executive committee.

Last summer the Neighborhood Association co-operated with other organizations in near-by places in a mosquito-extermination campaign. Two experts were employed throughout the entire season who made a survey of all the sources of mosquito breeding in the vicinity, with the result that malaria, which had been quite prevalent, has greatly decreased. This work will be continued by the county next summer and until the territory is as nearly cleared of mosquitoes as possible.

The community had no organized method of disposing of its garbage and other refuse. A collection and disposal system was organized by the Neighborhood Association and has been in effective operation for about a year. The association conducted a thoroughgoing and effective clean-up, which reached not only the long-time residents of the community, but the Italian, Polish and Negro colonies which had hitherto been quite neglected by the organized forces of the community.

The association organized a community Fourth of July celebration which was a revelation to the oldest inhabitants. It consisted of a well-organized series of athletic events with prizes, and a parade

which for dignity, historical significance and impressiveness would be hard to excel. Practically all the business interests of the community co-operated in furnishing floats and other equipment for the parade. The celebration came to a climax with a pageant on the shore of the mill-pond in the evening, which required the expenditure of a considerable sum of money, and the securing of costumes and other equipment after a good deal of effort. The various scenes represented included such historical events as Washington Crossing the Delaware, the Courtship of Miles Standish, and the Signing of the Declaration of Independence.

A Sudden Need Nobly Met

When the epidemic of infantile paralysis broke out last summer, the Neighborhood Association immediately became active in sending out literature and in dealing thoroughly in co-operation with the health officer with any sanitary conditions in the community which seemed to be favorable to the spread of the disease. A Negro was employed to visit all the Negro families, an Italian to visit all his fellow-countrymen, and a representative of the Polish colony to visit the families of his nationality. This was a thorough piece of work and well worth while. In spite of all these precautions the disease spread rapidly. A group of men assembled on short notice at the home of the president of the association, subscribed a considerable amount of money and proposed to join with the New York State Department of Health in a campaign to combat the disease and to assist in caring for the sufferers.

It was decided to turn the Neighborhood House temporarily into an emergency hospital. After needed alterations were made by the association the house was turned over to the District Nursing Association. Funds were raised by them for the maintenance of the hospital, and the work began. The house was ready to receive patients within forty-eight hours after this decision had been made. An ambulance and other equipment was purchased and the barn fitted up for use as a convalescent ward. Nursing associations from near-by communities co-operated splendidly. Thirty-four little children were received into the hospital. At various times while the hospital was in operation seven nurses made the Neighborhood House their headquarters, and one of the young women of the community volunteered her services to help amuse and care for the children.

The State Department of Health opened

INFANTILE PARALYSIS PATIENTS AND NURSES ON THE LAWN.

a branch office and laboratory at Roslyn. A house and three tents were secured for the use of the ten doctors and sanitary experts who made this their headquarters. These state experts did an extremely valuable piece of work throughout the two counties of Nassau and Suffolk, and the whole campaign was most effective, not only in dealing with the disease and in giving assistance to a large number of families, but it unified the community and caused the beneficent influence of the association to penetrate far and wide throughout the territory.

After the epidemic subsided, a clinic was held, at which all the children of the vicinity who had been stricken with paralysis were examined and recommendations made as to their future care. The Neighborhood Association is undertaking to assist in the after treatment of those who were crippled by the disease. So a crisis in the life of the community was met in an inspiring and effective way.

Worth While Activities Ahead

This is a new phase of community activity. Much remains to be done. The leaders of the association have great plans, too numerous to outline here. They cover a wide range of interests. The movement faces many problems, but has inspiring possibilities if properly related to the other forces of the community. It furnishes a broad basis of unity and co-operation for men of all sorts of opinion and belief on all the fundamental relations of human life. It presents a powerful appeal to men to get together to work out for the benefit of the community many of the problems which can not be solved except by united action.

Mission Work Among Immigrants

A. L. Ramer

TO do successful mission work among immigrants, it is necessary to enter into sympathetic fellowship with them. We must seek a fraternal point of contact. It is a great advantage to know something of their national history, traits of character, their social and religious environment in the homeland. Such knowledge often paves the way for an interesting hearing of the Gospel message. Our American viewpoint of social and religious conditions, makes us at times harsh critics of the religious escapades of these "horrid foreigners."

It is well also to understand their present environment. The immigrants segregate and live in racial groups. Frequently those from a certain hamlet in Europe constitute a colony in America. In some localities the immigrants establish their permanent homes, acquire property, and in every respect identify themselves with the community life. In other communities they constitute a class of transient sojourners. Plans for mission work among them should be made accordingly. In the former case efforts should be made to establish an organized church life. In cases where the labor conditions are indefinite or change periodically, immigrants are sadly neglected and permitted to drift without spiritual care. The large boarding houses offer a serious obstacle to missionary work. I have found houses in the city of Detroit so crowded that the boarders occupied their rooms in alternate shifts, according as the men worked on day or night shifts in the factories. Such an environment is a menace to the religious life and offers opportunity for making Sunday a day of intemperate carousal.

It is a remarkable fact that various localities and industries attract different nationalities. Cleveland, Ohio, is the great Magyar city in America. The coal mining regions invite the Pole and the Slovak. The Italians largely follow the construction camp. The distribution of

the immigrant population in the United States is not evenly divided throughout the country. The industrial zone is bounded by a line drawn from St. Louis, Mo., northeast to Washington, D. C., and another line drawn to the northwest corner of the State of Minnesota. Within this area of eighteen per cent of the territory of our country at least seventy-five per cent of the thirteen millions of immigrants are located. Here is a vast and promising mission field that should call forth the utmost effort of the Christian Church. It is astounding to contemplate the possibilities of the future destiny of these millions of strangers among us.

Cognizance should be taken of the fact that immigrants live in racial groups. A common purpose of all these groups is to serve as a bond for racial coherence and fellowship in America. All of them publish periodicals disseminating news both from the homeland and different centers in America. Many of their societies own public halls around which cluster the social life and racial customs transplanted to the land of their adoption. These organizations are usually founded upon distinctively religious confessions. It is rarely that Protestants and Catholics unite in the same organization, although exceptions are found where the common bond is the racial tie. Their leaders are surprised to learn how effectively in various parts of America all the different nationalities are united in promoting the common welfare.

The religious sentiment is strong among all classes of immigrants. The opinion that immigrants are irreligious is erroneous. In their homelands, the immigrants are raised in an environment that is surcharged with the externalities of religion. That this religious sentiment is often unenlightened and over-burdened with superstitious practices, is only too sadly true. This fact must be borne in mind in dealing with the immigrants. Zealous workers have rendered their efforts valueless in the eyes of those whom they endeavored to help by disregarding it. Recent immigration, at least since the beginning of the twentieth century, has been from countries which are predominantly Roman or Greek Catholic. These Churches have made great and in many instances adequate provision for their adherents. This truth will be clear to any one who visits the older sections of our mining regions and notices how every racial group is provided with churches and parochial schools. Nevertheless, the changed relations of the individual to the organized church life, due to the freedom of the church from all State supervision, account for a large and increasing number of unchurched immigrants. To gather the straying, to enlighten the erring, to provide for the children unreached by any religious influence, this is a task that should call into activity the most self-sacrificing service of Christian workers. Many golden opportunities to serve the Master by supplying the spiritual needs of the immigrants have been passed by unheeded.

Immigrants have attracted special attention by their observance of peculiar religious ceremonies. It must be admitted that some of their customs seem to us odd and even offend our sense of propriety. Successful service in behalf of the immigrants calls, however, for a tolerant spirit for the sake of the weaker brethren. Processionals, accompanied by brass bands and banners, wreaths, decorations, badges, superstitious customs, have been an inseparable adjunct of their external religious experiences from time immemorial. It is wise to yield to the immigrant's love for these superfluous demonstrations for a time, in order to get into friendly relations with him, and then lead him with kindness and patience to see the difference between the husk and the kernel of the true religious experience.

One characteristic fact in the life of immigrants is that they may be devoutly religious and yet deplorably defective in personal piety. I recall an incident which occurred in New Castle, Pa., when I did not readily assent to all that was said about the Virgin Mary. I was not particularly interested in the arguments advanced, but I was exceedingly anxious to get out of the house. I fear that we Americans have not always been fully impressed with our obligations to immigrants as weaker brethren. Is it not too true that we have assumed a pharisaical attitude towards foreigners, a spirit of "I am better than thou"?

Americans have a tremendous responsibility first towards the stranger that is within our gates, and secondly in regard to the future welfare of our own country. What shall be the religious destiny of the immigrant masses in America, must concern us vitally. How to solve this vital problem is taxing the thought and prayer of the Protestant Church.

I will briefly outline one method which is now pursued. In 1906, at the call of the General Council of the Lutheran Church in North America, the writer went to Hungary to study the Slovak language and to become thoroughly acquainted with the religious customs of the people. After a period of two years I returned to America. Since that time, as superintendent of Slav and Hungarian Missions, I have addressed myself to the arduous task of gathering Lutheran immigrants into congregations and providing for them pastors able to minister in their mother tongue. For the past five years I have worked across the continent, along the Pacific Coast and into Canada. I have conducted services for Slovak congregations in the past year in seventy-two different places in seventeen States. Over one hundred congregations and preaching points have been established among Slovak, Magyar, Slovenian, Lett, and Siebenbuerger nationalities.

Efforts are being made to provide local pastors for all these people. Some ministers have been secured from the homelands, but the more effectual method is to educate young men from among their numbers here. We believe that the use of the mother tongue is absolutely necessary for immigrants of recent arrival. We observe, however, that it is of great advantage to interest the children in the English Sunday-schools. The rising generation of immigrant children is in great peril ot religious indifference. There is no service more fruitful or of richer promise, than to gather the multitudes of immigrants and their children into the fold of Christ.

CONFERENCE OF PRESBYTERIAN WORKERS AMONG ITALIANS.
EIGHT OF THESE MEN ARE NOT OF ITALIAN BIRTH. CAN YOU PICK THEM OUT?

WESTMINSTER COLLEGE, UTAH

COURTESY ASSEMBLY HERALD

A Foreign Mission Field at Home

Utah is a field different from any other under the flag of the United States, presents many difficulties and calls for devoted service.

Edward Laird Mills

THE above is the title given to this unique and difficult field by an expert investigator who surveyed Utah in 1915. This State, which is surrounded by ordinary frontier mission fields on all sides, is itself far from ordinary. Of its population of 430,000, 286,000 are members of the Mormon Church. About 20,000 constitute the Greek and Roman Catholic population. There are about 10,000 Protestant church members of various kinds. There are left more than 100,000 people who are dwelling in the twilight zone of indifference to religion. As a mission field Utah will rank, therefore, with Bulgaria, Italy and Argentina, all of which are characterized by "low visibility" in the matter of statistical results. The reason is obvious. The great numerical triumphs of the Christian Church are won where it comes in competition with non-Christian or heathen religions, as in Korea, China and India. Those triumphs diminish perceptibly in Mohammedan lands. They diminish still further in countries where there is a well-organized type of Christianity in vogue.

The forty-five years of Christian missionary endeavor in Utah have had distinct results. Originally an exotic, pure and simple, evangelical Christianity has steadily become more normal and indigenous. Most Christian churches include in their membership some who formerly belonged to the dominant organization. Christian Sunday-schools contain even larger numbers of children of Mormon stock whose parents had joined the army of the indifferent. It is worthy of note that there are practically no converts in the other direction in Utah. Moreover, despite the more or less earnest and constant efforts of 1,300 missionaries outside of Utah, and despite the increase coming from births and baptisms, the Mormon Church is growing very slowly. The effect of the presence of evangelical Christianity as a pace-maker for Mormonism is shown in the markedly changed attitude of the latter toward the question of popular education; in its revolutionary change from hostility to the United States Government to a measurable degree of patriotism; and in the growing appreciation and use of the Christian Bible as compared with the Book of Mormon and in the shifting of emphasis from specifically Mormon doctrines to those which are Christian.

The needs of Utah are that the evangelical churches throughout the land shall treat the Mormon problem with insight and sympathy. It is fundamentally a religious and theological problem, and, in the last analysis, it must be settled by the Christian churches, rather than by the politicians. The home missionaries in Utah have done a work beyond praise and to-day along educational, social, and evangelical lines, they are preparing the way for the spiritual redemption of an entire people. They deserve the prayers and support of Christians everywhere.

Progress in Co-operation

The new spirit of unity among the churches is especially significant as it relates to the current progress of home missions.

William T. Demarest

A FEW weeks ago there was held in New York City the tenth annual meeting of the Home Missions Council, an organization which has done more than any other agency to make efficient the work of denominational home mission boards and societies, especially in those phases of Christian service in which all denominations have a common interest. It is impossble, therefore, to consider the subject of home mission progress without placing the emphasis upon the service which has been rendered to the cause of Christ in America by this council. In its organization it is virtually a federation of denominational organizations for purposes of conference. It does little work of an administrative character, but through its study of conditions, its bringing together of denominational leaders, and its broad vision of the work as one task for many workers, it has brought about a change in motives and methods and has made co-operation the keynote of the home mission service.

Of course the ideal has not yet been fully reached, but it seems to be in sight. Only in the work of church extension does one now hear of unfortunate competition, but even this is far less frequent than it used to be, and more often than not is caused by unwise denominational zeal in local communities. The home mission boards are not primarily responsible, such appropriations as they may make for competitive service being caused by pressure from without and not by intention from within. Even in the work of church extension, moreover, examples are multiplying of conference between denominational leaders concerning definite fields, with the result that decision is reached whereby one denomination enters the field and the others concerned agree to leave it in unmolested possession. Such decision results not only in a more efficient church, thus established without denominational competition, but also in the releasing of denominational funds for service in other fields.

Along all lines there is a careful studying of the needs and the opportunities, and many instances might be recounted of cases where one denomination or another has withdrawn from a field because it had been demonstrated that another could serve it better. In these studies and these decisions the Home Missions Council has had a leading part during the ten years of its existence. By means of committees, and sometimes by the appointment of an expert, it has conducted surveys, held interdenominational conferences, and clarified many a situation on

A PRACTICAL ILLUSTRATION OF CO-OPERATION. INTERDENOMINATIONAL COMMITTEE STARTING ON A CANVASS FOR AN ITALIAN CHURCH, MIDDLETOWN, N. Y.

the mission field with the result of making the work more economical and more efficient. It has demonstrated, if demonstration were needed, that there are more places in America where home mission opportunities are overlooked or neglected, than there are places where there is overlapping of work by two or more denominations. The Home Missions Council, through its committees, has been for some time pointing out these neglected places to the denominations capable of caring for them.

An instance of this service may be found in the work of the Committee on Indian Missions, which keeps in close touch with all the work maintained among American Indians by home mission boards and societies, and is also fully informed regarding tribes of Indians for which no Christian service is being rendered. By its advice to the boards it not only is preventing duplication of mission effort, but is also pointing out opportunities of service to organizations desiring to extend their work among the Indians. A further service of this committee to the constituent organizations in the council lies in its representation of all of them in such matters as have to be taken up with the Commissioner of Indian Affairs at Washington. These are many and varied since most Indian missions are located on government reservations.

In work for immigrant peoples great service has also been rendered by the council. Its Committee on Immigrant Work is constantly studying the conditions and needs of racial groups and immigrant communities and it is prepared at all times to give expert advice to home mission organizations maintaining missions among these peoples. The committee has recently given much thought and study to conditions at the several ports of entry and the missionary service there rendered, with the result that at some of the immigrant stations, notably at Ellis Island, the missionaries are organized for a collective service to the strangers from abroad, instead of working altogether from an individual or a denominational viewpoint. In immigrant work also the council has done much, both by precept and by example, to reduce duplication of effort.

Perhaps the greatest contribution which the Home Missions Council has made to the cause of missions in America has been the creation of a sentiment for comity and co-operation. It has adopted principles of comity which look toward the fullest and freest interdenominational

discussions before new mission work of any character is begun by any denomination in a field already occupied by another. These principles have been adopted by a majority of the boards, and they are gradually coming to be adopted by the ecclesiastical conferences and assemblies over which the boards have no authority. All over the country interdenominational state councils are springing into existence with no other purpose than to put into effect the principles of comity and co-operation. At the recent meeting of the Home Missions Council a report was received regarding one such organization, in the State of Utah, where practically all Protestant bodies are now banded together, not only for the purpose of avoiding conflict and overlapping, but also for the purpose of adequately covering the field with Christian service.

Perhaps the day is not far distant when there shall be a similar organization in every State, which shall be not necessarily a federation of churches, which has important functions of its own, but which shall be formed for the express purpose of providing adequate service throughout the State by a wise distribution of available missionary funds, and by a denominational co-operation for which the boards have long been ready. Every State, indeed, every community, of our country has its missionary problems and will continue to have them so long as there continues to be a shifting of the populations. The situation demands constant study, and there are those who believe that the Home Missions Council may well plan for an even larger service to the Church than it has thus far rendered, and that there are men of wealth who would be glad to finance a service of investigation and counsel which would have as its objective the efficient Christianization of America.

Armenian-Syrian Catechism for March

QUESTION.—*How much money has the American Committee for Armenian and Syrian Relief received to date?*

ANSWER.—$2,733,515.28.

Q.—How much of this money has been spent or is available for the immediate and direct work of relief?

A.—$2,733,515.28.

Q.—But has none of the money been used for printing, postage, collecting or administrative expenses?

A.—Not one penny.

Q.—Has the money actually reached the people for whom it was intended in the Turkish Empire?

A.—Under date of January 18th we have a carefully itemized, duly audited financial statement, accounting for every dollar that had been received in the Ottoman Empire previous to January 1, 1917.

By this statement we can tell not only the names of the sixty different relief stations or districts to which the money was assigned, but we can give the names of the consuls, missionaries and other responsible parties who receipted for the money and who personally supervised the distribution.

Q.—Will not recent changes in our own international relations interfere with relief distribution?

A.—Not in the least. All the channels that have heretofore been used by the committee for distribution of relief are still open and we have reason to believe will remain open. In fact, there is much evidence of increasing sympathy on the part of the Turkish Government with the distinctively humanitarian work of the committee.

Q.—Should the present crisis eventuate in the withdrawal of all Americans from Turkey, would not the relief work in Turkey thereby of necessity be stopped?

A.—In the first place we have no reason to pre-suppose any change in the present friendly relations between America and the Turkish Government. America of all nations has been the most disinterested friend of

Turkey. She has no political or territorial designs on the Ottoman Empire. The interests of America in Turkey have been humanitarian, not commercial nor political. Turkey realizes this and looks to America for assistance after the war in the work of rehabilitation.

In the second place, should the various European alliances force the departure of Americans from the Turkish Empire, the committee still has many avenues to reach the sufferers. Funds would still be transmitted as at present through some neutral government, which in turn would administer the funds through Swiss, Swedish and German consuls and missionaries, many of whom are already co-operating heartily, and all of whom would accept additional responsibilities as required in this outstanding ministry of mercy.

Q.—Has the committee other relief work for Armenians-Syrians and other destitute people outside of the Turkish Empire?

A.—A large part of all relief work which the committee has done thus far has been outside of the Turkish dominions. There are hundreds of thousands of Armenian-Syrian and Assyrian refugees in the Russian Caucasus, in Persia, in Egypt and in the portion of the Turkish Empire now occupied by the Russian Army. Recent cables from these sections outside of the Ottoman Empire read:

From Tiflis, Russia: "Acute distress among refugees. Sufferings of widows and children intense. Thousands of orphans require immediate help. Cases known of death by starvation."

From Tabriz, Persia: "Destitute increasing. Other relief funds diminishing; 8,000 more refugees. Aid Sunni destitute imperative. One hundred thousand dollars needed spring sowing."

From Erivan, Caucasus: "Rough estimates place number of orphans or fatherless children between 15,000 and 20,000. About 7,000 of these in orphanages. Strongly urge appropriation $275,000 for administration and partial support of fatherless children."

Q.—How much money is needed?

A.—Five million dollars per month. A million souls (good authority has placed the estimate at two million), mostly women and children, would be a conservative estimate of the number in Bible lands now either actually starving or on the verge of starvation. With flour costing several times as much in Constantinople as it does in New York and other prices proportionately high, five dollars per capita per month may be accepted as a minimum allowance for shelter, clothing and food necessary to sustain life.

Q.—Is the committee able to meet this need?

A.—Instead of granting five dollars per month per capita our commissioners have been obliged to make grants to relief stations on the woefully inadequate basis of ten piasters (equal in normal times to forty cents) per capita, per month, less than one and a half cents per day. Adverse exchange rates and the high price of food make the appropriation indescribably meager—and yet even this allotment must be denied to multitudes of applicants until receipts from America are augmented.

Q.—What can I do to help meet the immediate requirements?

A.—Make a pledge of a regular contribution each month so long as the war shall last, or until the pledge is canceled by yourself. Generous spasmodic contributions are good, but like Thanksgiving and Christmas dinners, they do not provide for the recurring and vital physical needs of the remaining 363 days of the year.

In your own city or community and elsewhere, if practicable, co-operate with the central committee in the organization of auxiliary committees in every town and village to give continuous attention to this problem until complete rehabilitation has been accomplished.

Q.—Who is your treasurer?

A.—Charles R. Crane, No. 70 Fifth Avenue, New York City.

Ways That Win

As Others See Us

Many letters containing commendations have been received in the office of the Laymen's Missionary Movement since the new editorial policy for MEN AND MISSIONS was put into effect in September last.

The following extracts from some of these letters are printed in the hope that the friends of the magazine will aid in increasing its circulation, and with the conviction that as its readers increase its usefulness will be multiplied.

"I write to congratulate you on the December number of MEN AND MISSIONS. Judged by every standard it is a great magazine. It seems to me that this issue is by all means the greatest yet."

"The January number of MEN AND MISSIONS is the most attractive in general 'get-up' of any similar magazine."

"The editorial staff of MEN AND MISSIONS is to be congratulated on its remarkably striking cover design for January, 1917. One seldom sees a more telling and inspiring magazine cover. May the current issue inspire many men within the Church to catch the world vision and, in a practical way, address themselves to the great world task."

"I write to express my appreciation, yes admiration of the current number of MEN AND MISSIONS. Surely here is a magazine that is an adequate expression of the great Laymen's Missionary Movement. From the picture on the second page of the cover, with the message of the great world leader, John R. Mott, which strikes the key-note of progress as it ought to be understood, till the last page, we have at length on the printed page, the genuine spirit of the Laymen's Missionary Movement. Need I call attention to the importance of such a development? The printed page has possibilities of extended influence that the conventions can never hope to reach; it is vastly more pervasive and vastly more economical."

Don't forget the special offer made in the February number of the three-color picture, "Their Sacrifice," for new subscriptions.

Our readers will render a great service to the missionary cause by calling the attention of their friends to MEN AND MISSIONS and securing additional subscriptions.

The Northwestern Christian Advocate Says:

"A record of Negro progress is given in the new Negro Year Book for 1914-15, in a volume of over 400 pages. We learn here on the basis of the figures of Dr. H. K. Carroll of the Federal Council of Churches and of the census bureau, that there are 38,300 Negro churches in the United States, with 4,250,000 members, and 1,740,099 Sunday-school scholars. The property held by these churches reaches a total of near $57,000,000, while they contribute $100,000 to foreign and $200,000 to home missionary work. While Negro Christians are chiefly Protestant, there are four colored Roman Catholic priests in the United States, and one Greek Catholic."

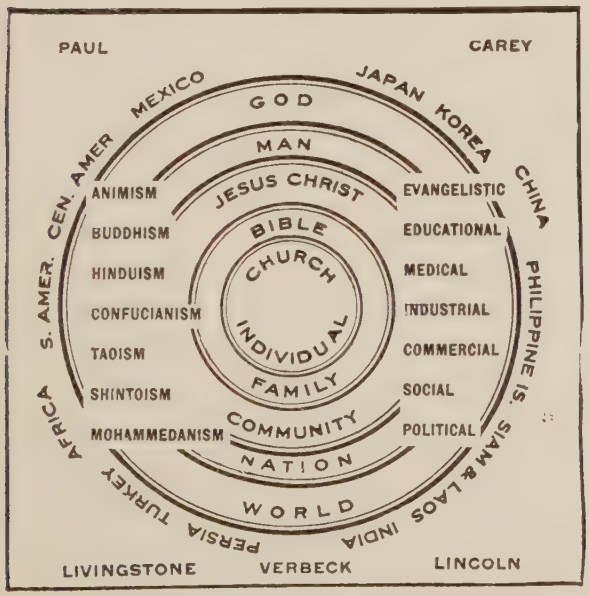
* * *

Notable Missionary Exhibit

The pastor of the Central Congregational Church, Worcester, Mass., Dr. Shepherd Knapp, has developed several distinctive features, as told in the *Congregationalist*, which have not only greatly intensified the interest and support of the people, but could well be imitated by those in other churches. Perhaps most important of these is the missionary exhibit, patterned after the famous "World in Boston." Last year the work of foreign missions in India was represented and this year home missions is being portrayed, as exemplified in the treatment of the immigrant. Use is made of the church cellar, which has been most dramatically arranged, yet in simple, inexpensive furnishings. The Sunday-school superintendent, Mr. C. F. Fuller, has been the chief helper in the success of this display, and he, together with his associates, have surprised even themselves in the attainments reached in the presentation of scenes in missionary life. One or two classes from

the Sunday-school are conducted through the scenes each Sunday. Two sets of actors give assurance that all the parts will be filled. The first scene depicts the arrival of the immigrant. The second scene shows him settled in an east-side tenement house in New York City. The third shows him in a Young Men's Christian Association class in English and civics. The fourth represents a Sunday-school where immigrant children attend. The fifth shows the same children in a public school. The sixth scene shows the immigrant at work on a wheat field in North Dakota, where he is accosted by the home missionary. The seventh scene is that of the interior of the immigrant home in the West. The aim of the entire series of scenes is to show the culmination of the work for the immigrant in his establishment in an American Christian home. Those who see the exhibit are given an opportunity to contribute. At the close of the year (in May) a pageant takes place in the Sunday-school hall, when a gift is made for the immigrant showing the means of raising money: 1, Work; 2, Effort; 3, Self-denial; 4, Savings. The way this exhibit plan has been accomplished has been by doing it, for the details were not clear at the start.

* * *



Together!

The effectiveness of united action on the part of all the churches in a city is being demonstrated in a large way in the Episcopal Church. In many cities the financial and spiritual life of the churches has been revolutionized. A case in point is the recent "Mission Upon Missions," as it has been called, in the eighteen parishes in Cleveland, led by R. W. Patton, secretary of the Missionary Province of Atlanta. Committees were organized and set to work at an educational campaign two months in advance. The Sunday before the every-member canvass there was pulpit presentation by clergy and laymen, followed by a week of educational and spiritual preparation every afternoon and evening. Finally, the canvass was conducted by all the parishes on Sunday afternoon. The results, not complete, as tabulated a few days after the canvass, showed an increase in subscriptions in every parish, ranging from $140 in a small mission, to $12,140 in Trinity Cathedral, and in nine parishes, from which statistics were available, 1,296 new contributors were secured. Surely, this is a plan worth working!

* * *

A Live Missionary Superintendent

The Sunday-school workers of the nations are more and more becoming imbued with the missionary ideal and spirit. Many a layman has contributed powerfully to the missionary life of the Sunday-school through his activites. Among these men is Mr. James Dickey Templeton, the missionary superintendent of the Illinois Sunday School Association. His perennial activities in behalf of missions are doing much to lift the level of missionary interest in his State. Mr. Templeton believes thoroughly in the use of charts and other pictorial matter. The accompanying chart is a sample of the materials he is using.

Why Apportionment was Abrogated by the Presbyterian Church, U. S. A.

David McConaughy, Secretary of the Presbyterian United Movement writes:

"We continue to get inquiries from time to time from various quarters outside our own denominational bounds, as to why our Church abrogated the plan of apportioning the benevolence budget down to the synods, presbyteries and churches. The following report of a special committee on efficiency standards of giving, presented in March, 1914, to the committee which is now known as the Assembly's Committee for the Every-member Plan, led to the action of the General Assembly in May following, finally abolishing the apportionment plan:

Generally speaking, the apportionment plan has not been found satisfactory. The United Presbyterian Church has abandoned it. The Executive Commission of the Presbyterian Church, U. S. A., at its last meeting, decided to recommend the "discontinuance of apportioning the budget among the several presbyteries." This action was unanimously approved by the Official Conference of the Executive Commission and the boards.

Among the objections urged against the apportionment plan may be mentioned the following:

(1) The difficulty of making an apportionment that is satisfactory to the churches. What committee, whether of General Assembly, synod or presbytery, is wise enough, or has sufficient knowledge of local conditions, to say just how much any particular church can give? Many congregations resent dictation from without; other congregations receive the committee's estimate of their ability to give and, with mingled feelings of pity and disgust, consign it to the waste-basket.

(2) Apportionment has been called the "kindergarten" grade of missionary activity. It has its uses but should be outgrown soon. Apportionment should not be considered a "finality" in methods of benevolence.

(3) Apportionment educates the church member in false ideas of his own obligation. It does not develop stewardship. It exalts the wrong objective, fixing the attention upon the *amount of money* rather than upon the *work to be done.* It displaces religious motives in benevolence and substitutes financial.

(4) Apportionment carries the idea of a *tax* rather than an *offering.* This is a hindrance to generosity. Frequently, it levels down the standard of the ability of a people to give. Congregations that could give more, stop at the exact amount of their apportionment. While apportionment is meant to be the *minimum,* congregations regard it as *sufficient.*

IF NOT APPORTIONMENT, WHAT?

The substitutes suggested for apportionment:

(1) The United Presbyterian Church suggests apportionment but calls for an advance. Churches are asked to designate or pledge an amount that they may reasonably expect to give. Pledges are regarded as good substitutes for apportionment. The amount pledged is determined by the churches themselves rather than by a committee or presbytery, synod or General Assembly.

(2) Prepare a denominational budget based upon the needs of the several boards and the reasonable expectation that the said budget will be raised. Acquaint the entire church with the amount of the budget, and also make it known that there is an infinite need always in excess of the budget. Keep the things of the Kingdom forever before the people. Educate. Communicate information. Send out the light. Ignorance dries up the stream of benevolence, and the only cure for ignorance is education. The policy God always blesses and causes to be fruitful is the enlightening, informational, educational policy designed to reach the entire membership of the church.

(3) As a basis or standard of giving to benevolence, begin with the current expense budget. Do away with the past record of giving and the per-capita apportionment, and lay emphasis upon "stewardship" and the Scriptural standard "according to ability," "as God hath prospered."

Each church should enter the race and press toward the goal *"Not less for benevolence than for congregational expense,"* and when this goal is reached, still onward to a further goal.

How It Was Done

Successful pioneering in the home mission field is adventurous business and requires courage, initiative and faith of a high order.

W. S. Holt

THERE are still many entirely isolated villages in our country. Here is a concrete illustration of how one field was won. The ecclesiastical terms in the story don't matter; it is a typical tale.

The town is fourteen miles from nowhere by buckboard, and another mile by row-boat. No chance for a railroad getting into that district for many a year. No church has ever ventured to enter the community. But the Sunday School Board sent a missionary who was able to walk to open a Sunday-school. He did it. It flourished in the summertime, but in the wintertime the rain descended, the winds blew, and the tide rose and drowned the Sunday-school. The Sunday-school missionary is never discouraged. Back he went the next spring, and reorganized the Sunday-school. It flourished all summer. Then the rains descended, and the winds blew, and the tide rose and drowned it out. Perseverance was one quality of the Sunday-school missionary. Back he went again the next spring, and reorganized his school.

MARCUS WHITMAN STATUE IN FRONT OF WITHERSPOON BUILDING, PHILADELPHIA.

In the autumn it seemed wise to all to do something else. The synodical missionary undertook to co-operate with the Sunday-school missionary. The Sunday-school missionary was long-legged and he could walk, and he did. The synodical missionary was short-legged, and he could ride, and he did. They met in the isolated community that had never had a church. They visited and preached, and preached and visited, reaching every home in the community. They held their meetings in the schoolhouse; there was no other place. But a country school-house is not well adapted to religious services. The seats are nailed fast to the floor; there is a desk in front of every seat. The boy or girl finds the way into the seat without much difficulty, but the full-grown man or woman must assume a jack-knife shape to get in, and after getting in, in straightening out, cover about two seats' territory. The seats are uncomfortable. The tired man who sits in them for an evening service finds nothing on which to rest his weary head, and can not get a nap even if the sermon is dull. That sort of seat is not good for church service. The community needed something different. They needed a permanent place for the Sunday-school so that the floods could not drown it out. One man owned all the land in the village not already occupied. He be-

longed to the persuasion known in the West as Disciples, and he was a mighty good sort of Disciple. The two missionaries called on him to see what he would do to help erect a church building. He promised two splendid lots on two splendid conditions. First, there must never be a saloon on the lots. The Presbyterians agreed to that. Second, after the building was erected, any denomination that preached the Gospel should be allowed to use it when the Presbyterians did not. The Presbyterian missionary stood for that. But there was no money and there was no lumber, although it was a timber country. How could a church be built?

The community met at night in the school-house. The synodical missionary said, "You folks need a church building where you can stay."

"Yes."

"You can build it just as well as not."

"No, we haven't any money; we haven't any lumber,—we can't do it."

"Yes, you can."

"How?"

"First, let's organize a congregation to maintain worship and elect a president and a secretary and a treasurer and a board of trustees."

"All right."

"Let's have everyone who is self-respecting, no matter whether they belong to a church or not, who believes in having a church and is over sixteen years of age, sign an agreement to organize a congregation under the Presbyterian system, for maintaining worship."

"All right."

They did it.

"Now, the first thing you want is land."

"Yes."

"We have two lots for you, given to us."

"Good."

"Now, if you will raise three hundred dollars in cash, labor, or material, we will raise three hundred dollars to lay down on top of it,—and we will have a church."

"All right, that's easy."

They pledged their three hundred dollars. Then the synodical missionary said to the Sunday-school missionary, "This looks fine! Can't you stay here and build that church? Your Presbytery won't object when we tell the facts, and I will back you up in it to the best of my ability."

"All right," said the wide-awake missionary, "I will be glad to do it, if you will fix it up with the Sunday-school committee, for the first use of the new building must be for Sunday-school purposes."

There was no lumber, but a Presbyterian owned a forest. "Help yourselves, gentlemen," he said, "help yourselves." So the Sunday-school missionary got some of the men who had promised work and they got some saws and went out into the forest, cut down the trees and sawed them up into the lengths they wished to make their lumber. No matter what length, there was plenty of it. Timbers long enough for the whole steeple in one piece, timbers for sills and joists and studding, rafters and boards were there in abundance.

But the forest was two miles from the site of the church and quite a distance from water, except when it rained. A man owned a donkey engine and a lot of cable. They moved the engine up the bay on a boat, and landed it on the shore of the bay. They pulled the cable out into the forest and attached it to the logs. The donkey lifted up his voice and pulled,—and pulled the logs to the bay. Then the workers borrowed the tide and floated the logs to the village.

A Presbyterian owned a saw-mill that was doing nothing. He loaned it to the Sunday-school missionary, and they sawed up the timber as they desired it. A man had a team and the missionary borrowed the team, and hauled the boards onto the lot. Then with the money provided from friends of the church, the missionary and his elders put up that building on those two lots.

It rains in the winters where they were building, and the Sunday-school missionary was the preacher. He worked outdoors during the week, and worked indoors on Sunday preaching. He was no dry preacher that winter, you may be sure. The climate forbade that.

The building was finished. The synodical missionary and the Sunday-school missionary met to dedicate it. But things

had happened during that winter. The preaching of the Gospel by the Sunday-school missionary and his godly living in the community had brought about a great change. Men and women were ready to profess their faith in Jesus Christ. On the day the Sunday-school building was dedicated, the church was organized, the elders were ordained and installed, a baby was baptized, and into that church went bred-in-the-bone Presbyterians, Presbyterians by adoption, Methodists by conviction, Disciples, and plain sinners who had been converted. Thus the village that had been church-less all its history, now fell into the class of church communities, and all through the diligence of an eager Sunday-school missionary, with a little help from a synodical missionary.

Inspiring Meetings

Snap shots of missionary gatherings in widely distributed centers calling together notable groups of leaders.

A Twelve-day March of Victory

F. J. MICHEL

No more satisfactory twelve-day campaign has ever been conducted in the Central Division than that period from January 15th to 26th inclusive, when under the leadership of Fred B. Fisher, with the cooperation of Herbert S. Johnson, Frederick A. Agar, Ozora S. Davis, Bishop Thomas Nicholson, Bishop Homer C. Stuntz, R. H. Miller, J. B. Ferguson and Scott W. Smith, the following meetings were held:

Ministers' Council, Muncie, Ind., January 15-17.
County Convention, Sterling, Ill., January 18-19.
Ministers' Council, Waterloo, Ia., January 22-24.
Decennial Dinner, Des Moines, Ia., January 25.
Decennial Dinner, Milwaukee, Wis., January 26.

The expressions of appreciation from those participating were uniformly stated in the superlative.

Frederick A. Agar wrote, "The ministers' councils recently held at Muncie and Waterloo were largely attended by men in the active ministry. Their constant attendance, frank questions and hearty expressions of appreciation were evidences of the real and abiding worth that such councils have for the modern, hard-working pastor, who seeks to make his work count most for God and the Church."

A minister from Central Indiana wrote, "The best time and money I ever spent. It would be difficult to improve the Muncie council. It was both constructive and inspirational. A great program at a pittance of expense."

The Whiteside County Convention held at Sterling resulted in twenty-one laymen covenanting together to reach every one of the fifty-five Protestant churches in the county, to place before them the following ideal, which they agreed would be entirely reasonable though they recognized that it would require years of persistent and faithful endeavor to realize it.

1. The conduct of an annual every-member canvass in every church in the county with all that this implies.
2. The enlistment of every member in the fifty-five churches to pray, to study, to give and to serve, in obedience to the great commission.
3. "As much for others as for ourselves." The contributions to missions and benevolences to equal the contributions to local church support in every church in the county.
4. Every church in Whiteside County with *at least* one representative, young man or young woman, in preparation for definite Christian service.

At the Des Moines and Milwaukee decennial dinners a large number of men pledged themselves to represent the Laymen's Missionary Movement in their churches and communities, subscribing their names to the following declaration:

> "Believing it to be the duty of the Church of Christ to preach the Gospel to every creature, it is my purpose to pray, to give, to study and to work as God may give me opportunity, that the Church of this generation may obey this command."

The Best Three Days of My Life

AUBREY MOORE
Pastor First Christian Church, Tipton, Ind.

It was my privilege to attend the ministers' council recently held at Muncie, Indiana, under the direction and supervision of the Laymen's Missionary Movement. I do not know of a like movement anywhere that is doing the good and bringing the results as is this meeting for ministers. We men out on the firing line miss the fellowship of the brethren; we hunger for the spiritual food which came to us when we were in college or seminary. It was just like going back for a term's schooling to attend the Muncie council.

Each hour was filled brimful of good things. Each moment brought some new idea or caused you to make some new resolve. In all it was the best three days of my life. I wish I might attend at least three of these each year. It would enrich my ministry and give me renewed joy in the work. It would drive away the monotony and send me back each time with plans and methods for a better and more efficient work in our local field.

The Movement's Best Opportunity

DR. HERBERT S. JOHNSON
Pastor Warren Avenue Baptist Church, Boston, Mass.

Three weeks ago I left Boston to assist in holding the ministers' council in Muncie, Indiana. There was some uncertainty in my mind as to whether it was wise to forsake my work in the Warren Avenue Church, especially because the Sunday campaign was just to be concluded and there was much to be done.

Now I am about to take the train for Spokane and the other great Pacific Coast cities to participate in ministers' councils and missionary meetings. I am going away this time with very different feelings from those of three weeks ago. After seeing the enthusiasm in the meetings at Muncie, Waterloo, Sterling and Springfield I have the conviction that the Laymen's Movement has found its best opportunity in these minister's councils, that the Laymen's Movement has the great strategic spiritual opportunity of the hour in this nation in stirring up the American churches to realize the overwhelming importance of the Christian religion in the world crisis.

The Springfield Council

H. R. CLEM
President State Christian Association

The ministers' council January 29, 30 and 31, was notable. Probably no meeting was ever held here that produced so deep a spiritual atmosphere.

I have made it a rule to attend our conventions, but at none of them have I received quite so much real strength and inspiration.

The attendance from the local Lutheran Seminary, and the seminaries of the surrounding territory was especially gratifying, these schools dismissing their classes so that the students might be present throughout the council, taking notes with the expectation of passing examinations on the material presented in the addresses and discussions. There is every probability of the conference accomplishing a great amount of good.

West Chester

A group of men who attended the National Missionary Congress in Washington, led by the Baptist pastor, E. C. Kunkle, organized a missionary convention for West Chester, Pa., and vicinity. The meeting was held on January 29, 30, 31. A parallel meeting for women was held at the same time. Both meetings were very largely attended, enthusiastic, and stirred up a great deal of interest in the missionary cause. All of the work of organizing the conventions was done by the men locally without any assistance from the headquarters of the Laymen's Missionary Movement and they are to be congratulated on the success that attended their efforts.

United Presbyterian Convocation

About eleven hundred delegates representing all parts of the United Presbyterian Church met in a Missionary Convocation in Pittsburgh, January 30, 31, February 1. A very strong program was carried out. An extensive and attractive missionary exhibit was organized and cared for by a group of missionaries from the field and the whole meeting was characterized by very deep interest. It is confidently expected that the Convocation will mark a new era in the missionary life of the United Presbyterian Church.

WHERE TIDES OF TRADE EBB AND FLOW, TIENTSIN, CHINA.

How Big Business Gets World Trade

John Chapman

I am trying to make clear some fundamentals in overseas salesmanship. From my own errors and omissions, discoveries and now and then inventions in my twenty-odd years' sales of British, French and American goods in every continent (and most of the islands) I have come to believe that hit or miss solocitations are so often a failure that they should be relegated to the scrap heap. A well-balanced campaign is the only way to introduce goods or Gospel abroad.

Oil, Harvester, Singer Sewing Machine, Carter's Ink and some of the big ones have made their products the standard in every clime by carefully weighing their own assets, figuring out what human need they met, and then selling their wares on a "need" basis. In the export campaign of this group and of a dozen more there has always been the inner belief in value given and no hesitancy about asking for value in return. There has been the confidence which has made possible the sales of lamps at a few cents each, of costly pioneer work with agricultural implements in Siberia and inner Argentina, of fighting jungle fever and savages to make Singer sewing machines the standard of a to-be market, of salesmen sent down winding rivers, to head hunters' islands bringing civilization through the ink bottle.

I've sold the goods of forty firms in my time (as a combination salesman I usually carry six each trip) and I've never seen a success yet that wasn't based on good goods. I've seen lots of failures too with good goods poorly presented or offered too far ahead of their market. It is folly, and the export managers and foreign salesmen all back me up, to try to sell rubber bands or religion before making a careful study of the market to be attacked, creating advance interest and confidence and then when the task is at least started sending the personal representative, the spoken word — to close the sale.

Since I have been daring enough to couple the sacred and the profane—religion and merchandise—I owe it to myself to go a little further. No man can travel round and round this little globe of ours and not have a pretty good idea of what the church is driving at, how it is going

about it and of the places where the church has been wonderfully successful and where—yes, in some few places—once many—it has outwardly failed completely.

It is a common notion of the quiet folk who stay at home (I'm getting ready to join them after a few trips more) that a fanatic must be inspired by a religious fever, and half of these quiet folk think of a missionary as a fanatic. I've seen fanatics whose obsession was their particular line of goods. These thought, walked, slept and ate just their one line. I've seen too, missionaries who were fanatics. My sober judgment is that the fanatic can't win in the long run, the fire burns out before the steam pressure has continued long enough. The fanatic can not know co-operation because he is individualism rampant. For results give me the salesman or the missionary whose headquarters help prepare the field for him, help him anticipate his task, stand behind his efforts, and follow up every inch of ground he gains.

I'm going to describe briefly, but in some detail, a campaign which from a sales standpoint I consider entirely sound. It may be perhaps not without significance to minds interested in the transportation of religion.

Co-operation is the most vital force in business of to-day. The era in which the export salesman was an explorer, when he financed his trips, carried such lines as he selected, asked and received no assistance in his sales is happily all but past. It is too great a task for one man and even the exception who succeeds despite the burden is now seen to have fallen short of his greatest possible success.

I've traveled both with and without the assistance of the makers of the lines I've carried. I've failed because time was too short for me to plow, plant and reap in the necessarily short visits in foreign markets. Now I'm going to describe what co-operation means and weave into the telling a foreign sales campaign which sold goods.

I've stuck pretty close to my six old friends in recent years, lines I've helped make known in many markets, but a consolidation removed one, and after I decided not to select a successor a maker of toilet articles, perfumes, talcs, soaps and specialties wrote me in such a way I couldn't refuse.

His line was unknown outside the

A STREET SCENE IN CALCUTTA.

A DOCK IN A FAR-AWAY INDO-CHINA TOWN.

United States, not a leader here at home, but it was made right, put up right and priced to allow a fair profit all around. Best of all the president of the concern knew how to sell goods. For example, he didn't expect me to take out samples of an unknown line and make good on his best wishes.

Before I left this country he did the one real big thing that counts in any climate—he introduced his firm and his line by mail and advertisement to possible buyers for resale. He didn't take for granted that because he had sales in Illinois, he was equally well known in Iquique. He didn't assert, he proved.

By beautifully illustrated catalogs in colors he presented the attractiveness of his packages, by liberal samples for dealer and user he proved their worth, by photographs of his factory (inside and out), photographs of shipments packed for export he proved his plant and system worthy of respect, by carefully prepared tabulations he proved that there was a fair profit for the dealer, by specimens of his signs, circulars, booklets and displays he proved that he could aid in attracting sales. All these things he proved before I reached the markets on my route, placing squarely on my shoulders the task of selling only. Of course selling nowadays is not merely getting an order. The thing that counts is reorders, and to earn these I naturally helped each new customer to work out the sales plan which best suited his city, and his class of trade.

Very often I arranged for him "to sample" hundreds of customers whose names were recorded and given me to have my firm "follow up" with attractive private post cards in colors, by letters, and even by further samples. Not infrequently I arranged for local advertising in newspapers, street cars, parks, the dealer sharing the expense.

Every step in our sales campaign you will notice was based on faith—on belief in what we had to offer—in its worth to the ultimate user. We didn't depend on brilliant plumage hiding a disappointment or on catch phrases or slogans. We endeavored to have our product tested and depended on the product itself for results.

Do not all these principles apply with double force to the Church's work? I'm not going to express my feeling on the work of missionaries and the wisdom of their methods. Turn back and re-read what I have written and make your own application. In place of my opinion I give you that of a missionary in active harness—"John," he told me some years ago, "I only wish I could be as sure of your success as I am of ours. To introduce Christianity I have all your arguments of attractiveness: value, comfort in daily life and profit by use—all these plus the testimonial of the ages before lines were ever known or ever needed."

How Fares Our Brother in Black

Facts, observations, the story of progress, new hope, new outlook, new difficulties, new triumphs—all these are here, as related to the Federal Council of Churches by the Home Missions Council

ADOLPHUS LEWIS, EXECUTIVE SECRETARY CONVENTIONS FOR COLORED MEN.

A RECENT inquiry sent to all the societies connected with the Home Missions Council rendering Christian service to the Negroes has brought a number of interesting replies.

Investigations as to the Negro population in the Northern States gives figures and estimates as follows:

The figures given in the 1910 census of the United States, though now five years old and inaccurate as to present totals, are still probably sufficiently accurate as to the percentages of our population which the different racial groups furnish, to serve our present purpose.

In all of our States, excepting those south of Mason and Dixon's line, the Negro population is given as 1,078,000 in the total population of 62,683,000, or 1.72 per cent. The foreign-born population in this same territory is 12,775,000, or 20.4 per cent of the whole. In other words there are twelve foreigners to every Negro in the North. If we class as foreigners also those of mixed parentage, we must add nearly 6,000,000 more, or another 9 per cent, making a total of nearly 30 per cent foreign in our Northern population. On this basis there are eighteen foreigners to each Negro in the North.

In none of these States does the Negro population rise as high as 5 per cent of the whole, while in only one of them is the foreign population as low as from 10 per cent to 15 per cent. In two of these States it is from 15 per cent to 25 per cent; in three it is from 25 per cent to 35 per cent; in twelve it is from 35 per cent to 50 per cent, and in eleven States the foreign population is 50 per cent or over.

Just the reverse is true in the South. Foreigners there are relatively few in number, while the Negro population ranges from 15 per cent to more than 50 per cent in Mississippi and in South Carolina.

Numerically the Negro in the North is not so strong as to call for special attention as compared with that required by other groups in our Northern population. It is, however, interesting and suggestive to compare his distribution in the rural and urban districts of the North, with that of the South. In the South 78 per cent of the Negroes live in the country. Here only 22 per cent of the Negroes live in the country, while 78 per cent live in the cities.

Of course the educational conditions of the Negro in the North are very good. As a rule the Negro child has the same public-school privileges as are provided for the white race. The law makes no distinction between the races as to their respective rights in the public school. In certain places, however, there is a segregation of the schools in force.

Apart from the public schools there are many organizations maintained by the

Negroes themselves that supplement their work in a large way. First of all the Negro church, with its many-sided activities, is one of the great factors in the education of the colored people. Allied with the work of the church are the colored Young Men's Christian Associations and Young Women's Christian Associations with their educational departments.

The combined effect of these agencies is strikingly shown in the latest statistics as to illiteracy.

In 1900, 145,588 or 19.4 per cent of the 750,465 Negroes then in the North were illiterate. In 1910 only 93,770 or 8.7 per cent of the 1,078,336 Negroes in the North were illiterate.

Thus it appears that during this decade, the last for which we have statistics, while the Negro population increased 327,871 in numbers, the number of illiterates *actually decreased* by 51,818, and that the percentage of illiteracy was reduced from 19.4 per cent to 8.7 per cent, or over one-half. At this rate the agencies now at work among the Negroes here in two decades will reduce illiteracy among them in the Northern States to the average percentage for the other races in our population. Probably this result will be attained even sooner, for the speed increases as the educational forces gather momentum.

In Southern States it is pleasing to note that both Northern and Southern missionary societies are giving themselves with great vigor to the work of education and evangelization.

Fifty years ago only ten per cent of the Negro population in the South could read. There were 4,448,330 of them. They at once began to build churches and schools, and in the exuberance of their joy, they held worship in their church houses every night in the year. They received aid largely from the North, and as far as circumstances would permit, from the South. The population has increased 120 per cent. They own 211,087 farms in the South, and control four times as many. The richest man in Issaquena County, Miss., is an ex-slave; 1,300,000 Negroes are employed in farm work. To-day seventy in every 100 can read and write. There are 2,000,000 colored children attending the schools in the South, taught by 25,000 colored teachers. With zeal and love gifts they have erected and control 200 private institutions of learning. Nearly 5,000 young men and women have graduated from colleges, and won honors in Northern universities. They have even won the Rhodes scholarship. A half-million Negroes own homes and farms valued at a billion dollars; 6,000 are authors and have copyrighted books; 1,000 patents have been entered in the Patent Office by colored people; 30,000 Negroes are engaged as architects, electricians, photographers, druggists, physicians, owners of department stores, mines, cotton-mills, dry-goods stores, insurance companies, publishing houses, wholesale houses, etc. They publish 400 newspapers. Wisely the colored man has turned from the crowded cities to the open country in the South. Forty per cent of all agricultural laborers in the South are Negroes.

One of the Southern leaders recently stated:

"The Negro is a man, a human being; he needs help not as a ward of the nation, but as a white man needs help. In the overlapping and duplication of our philanthropy and humanitarianism, the Negro is largely overlooked. We must cease to work *for* Negroes, and learn to work *with* them as brothers. They deserve to be treated as responsible members of the community, and nobody's dependents. They need, and should have, the unstinted help of North and South in solving their problems and bearing their burdens."

There are evidences that can not be tabulated of a growing interest among the educational leaders both North and South, but especially in the South in providing the Negro race with a better and stronger training. The educational leaders of the Southern States are making a *de novo* study of the subject, and several thousand students in Southern colleges and universities, under the leadership of the Young Men's Christian Association, are investigating all the facts bearing upon this national problem.

In this Home Missions Council gentlemen of the North and South, happily representing missionary societies in both parts of the country, deeply engaged in the Christian uplift of the Negroes, have it in their power to do much toward the solution of a problem which seems to grow in complexity as the years pass.

Missiongrams

It was stated in a recent report on work among American Indians that out of the hundreds of missions which have grown from that started under Bishop Whipple in 1852 not one, from Minnesota to Alaska, has been given up or left without a missionary. Exclusive of Alaska, 323,403 persons in the United States are classed as Indians, and 296,000 of these are under the general supervision of the federal Indian Service. In 1913 it was learned that the Government was taking a hand in gathering statistics of the religious affiliations of the Indians, and from superintendents on the reservations and in charge of government schools reports were received for 177,401 Indians. Of this number 69,529 have professed Christianity. This is thirty-nine per cent of the total. A still larger per cent of the other half of the Indian population concerning whom no statistics were gathered, is doubtless non-Christian, for these would include the more primitive tribes.

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The following interesting account of the opening of a school in Borneo appeared in a recent number of *Missionary News:*

"You can hardly appreciate the situation when we began to get scholars in school here in Bukit Lan, Borneo. Seven boys came straight from the jungle, and jungle life and customs, coming out into the open with barely clothing enough to make them presentable at a boy's swimming hole, and with hair which was long and bushy and knew not the use of a comb. These boys didn't know one word of English and knew less of American customs and the Christian religion. We, upon the other hand, were about as ignorant of the Dyak language and fully as ignorant of their beliefs and customs. You can quickly see that this made an interesting combination with which to begin what will one day be a great mission work among the jungle people.

"I taught these boys and others language studies, Bible, numbers, writing, spelling, drawing, wood-work, gardening, and drill. Every moment of school has been a perfect delight to them, and everything we have suggested has found a glad response. The school has become the talk, not only of their tribe but of others as well, and now we are assured that many new boys will come as soon as we will take them.

"The last day of school we sent word to the parents and friends to come and see what the boys could do. Men, women, children, and dogs came until available space was about filled. There were boys up to six or seven years old who had forgotten to dress before they came; and women and girls with very little more clothing; and men, whose only article of attire was a scanty loin cloth; then there were others who were decently clothed. They gathered around as closely as they could and sat for two hours listening bewildered as their boys, who four months before had never seen a school, read, talked, wrote, and sang in English and Dyak. All these boys enjoy the daily worship hour and eagerly attend Sunday services."

❖

Laymen in Japan are learning to give money in ever larger sums for Christian work. One man has given 150,000 yen for buildings for the Methodist College in Tokyo, and another is personally paying the expenses of the evangelistic party led by Mr. Kimura, the Japanese Billy Sunday.

❖

Mr. Arthur Hedstrom, who was chairman of the committee which made the arrangements for the Laymen's' Missionary Convention in Buffalo during the recent National Missionary Campaign, spent some time on the border as a volunteer unpaid secretary on the Young Men's Christian Association staff.

W. E. Doughty, Editor

Wm. B. Millar, Fred B. Fisher, E. W. Halford } Editorial Board

Published Monthly
except July and August

LAYMEN'S
MISSIONARY MOVEMENT
1 Madison Avenue, New York

MEN AND MISSIONS

Entered as Second Class Matter May 28, 1910, at the Post Office at New York, under the Act of March 3, 1879

Subscription
Fifty cents per year
Foreign Countries, 20c. additional
Single Copies 5 cents

Vol. 8 New York, April, 1917 No. 8

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This Month's Writers.

JOSEPH VALE, for more than a quarter of a century a missionary in West China.

❖

MAYNARD OWEN WILLIAMS, special correspondent in the Far East of the Christian Herald; for a time a teacher in China.

❖

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❖

CHARLES E. SCOTT, a missionary to the strong mountain peoples in China, Tsingtau his home city.

❖

WILBER THEODORE ELMORE, pastor Baptist Church, Hamilton, New York. A former missionary in India.

❖

WILLIAM ADAMS BROWN, professor in Union Theological Seminary, lecturer on Religion in the Far East.

❖

HARRY WEBB FARRINGTON, Director of Day School of Religious Education, St. Andrew's Methodist Episcopal Church, New York City.

❖

W. G. GRADY, for a time publicity secretary of the Wm. A. Sunday Evangelistic Campaign; a member of the staff of the Evening Sun.

Veteran Missionaries in China

At the time the picture was taken they had served an aggregate of a thousand years on the field.